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a whole makes to the body of religious truth, together with a paraphrase of the text and notes on the more difficult passages, and an occasional excursus on points of especial importance.

If the present volume may be taken as a sample of what is promised in this series, students of the Bible are to be congratulated upon a really valuable addition to the books upon the subject. The introduction to the book of Job discusses the place of the book in the canon, its contents, structure, and main divisions, its object and character, its date and integrity, and, lastly, the various versions and the best commentaries. The book is recognized as the literary and didactic expansion in poetical form of a patriarchal story dealing with the life of a well-known sufferer of earlier days, but put into its present literary form in the period of the late monarchy, or, more probably, of the exile, for the consolation of suffering Israel and the vindication of the ways of providence. The book is held to be a literary unity, with the exception of the speeches of Elihu, which are shown to be irrelevant to the main argument and evidently an interpolation. It is impossible to discuss particular passages, but the treatment of these is satisfactory as not evading difficulties nor unduly expanding the obvious meaning of other portions.

H. L. W.

The First Epistle of John: or, God Revealed in Life, Light and Love. By ROBERT CAMERON. Philadelphia: A. J. Rowland, 1899. Pp. xiv + 274, 12mo. \$1.25.

Every attempt to draw out some of the teaching of this inexhaustible epistle is welcome. This volume reads like a series of expository lectures. The epistle is taken up verse by verse, and the treatment of the subjects suggested is for the most part clear. A dependence upon Westcott and others is acknowledged, and in many cases their words are interwoven with no mark of quotation.

There are many good things in the book, along with some which do not commend themselves. Chap. vi, "The Fading World and the Abiding Church" (1 John 2: 12-17), is excellent. The explanation of the "world" is helpful. "To have, or the lust of the flesh; to see, or the lust of the eye; and to be seen, or the pride of life, sums it all up." "To love the world in the [right] sense is to have the love of a father toward a wayward boy. To love the world in the [wrong] way is the love of this prodigal boy by a boon companion who sympathizes with his principles and shares his sins." On the other hand,

chap. xvi, "The Three Witnesses" (1 John 5 : 6-12), is unsatisfactory and far from clear, and seems entirely to miss the point of this crowning passage of the epistle.

Some details of exegesis may fairly be found fault with. Such are : "We come to know him if we keep his commandments" (on 1 John 2 : 3) ; "Ye have no need that any one teach you that Christ is come" (on 1 John 2 : 27) ; "'All things' which His grace has provided in our behalf" (on 1 John 3 : 20) ; "The mystery of iniquity will be developed out of the midst" (*ἐκ μέσου γένηται*, 2 Thess. 2 : 7). The following passage (p. 155) is surely liable to be misunderstood : "The Ten Commandments are summed up by Christ as enjoining perfect love to God, and love to our fellows equal to that which we have for ourselves. 'This do and thou shalt live.' But the difficulty was to find the man who was able to do and live. In the place of these commands of the law, John puts faith in the name of the Son, and love one to another. That is, instead of loving God [!] with all our minds and all our hearts, we are to have faith in him who has loved God with all his mind and heart in our behalf. Instead of [!] loving our neighbor as ourselves, we are to have benevolent love toward those who belong to the body of believers. . . . These commandments given by John are the exact opposite of the Ten Commandments."

One serious blemish upon the book is its hardly fair attitude toward the Roman church. Much is said which is out of place in an expository work. "The whole of Roman Catholic, and also much of Protestant, teaching concerning the mediatorial work of Christ for the living and for the dead, is unscriptural." "The rise of the trades unions, almost entirely controlled by Romanists, and the patronizing attitude of the present pope toward the masses, point to a possible union of these two forces which may culminate in the anti-Christian system, with a coming pope at its head." "The God of this church is so unloving and hard of heart that he can only be reached by a species of diplomacy." "The penances and compoundings of the Roman church are selfish contrivances to avoid punishment ; to buy off God's anger on the one hand, and to enrich the coffers of the church on the other [!]. . . . What a degrading effect it has upon bishops and priests who play fast and loose with souls by their abominable perversion of the word of God, no one can fully know." But the Roman church does not stand alone in the writer's condemnation. "Even to press obedience to the holy commandments of God, as something added to faith in order to justification, has in it the principle of the final apostasy.

This is certainly 'apostasy from faith,' and this feature is not confined to the teachings of Rome and rationalists. *Nearly the whole* of the literature and pulpit utterances of modern Protestantism have the same tendency." But happily such passages are not common.

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General Introduction to the Old Testament: the Canon. By WILLIAM HENRY GREEN, D.D., LL.D., Professor of Oriental and Old Testament Literature in Princeton Theological Seminary. New York: Chas. Scribner's Sons, 1898. Pp. xviii + 209. \$1.50.

This volume, since it is clearly the precursor of others, is the promise that Professor Green purposes to publish the results of his lifelong labors in the department of Old Testament introduction. We rejoice in this fact, since there is no living scholar who can speak with greater representative authority than Professor Green in behalf of the traditional views of the Old Testament, and there is a lack of literature brought up to date setting forth these views. In the present volume we have presented the old view of the history and formation of the Old Testament Canon. Certain concessions, however, are made to the results of modern scholarship. The story of the men of the great synagogue is rejected as unhistorical, and the date of 130 B. C. is allowed for the prologue to the book of Ecclesiasticus. The volume is written also throughout as a reply to the modern critical theory of the Canon.

This theory is: (1) that the recognition of the books of the Old Testament as sacred or canonical was due, while not without the influence of authorship, real or supposed, yet essentially to *their contents*, representing the religious law and principles of Israel and meeting the demands of their religious life and experience; and (2) that the Jewish divisions of the Canon, the Law, the Prophets, and the Writings,¹ mark three chronological stages in which the books were received, either by formal authority or common consent, the first division dating from the time of Ezra and Nehemiah, the second and third

¹ The Law included Gen., Ex., Lev., Numb., and Deut.; the Prophets, Josh., Judg., 1 and 2 Sam., 1 and 2 Kings, Isa., Jer., and Ezek.; the Writings, Psalms, Job, Prov., Cant., Ruth, Lam., Eccles., Esth., Dan., Ezra, Neh., 1 and 2 Chron.